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When a king of Uganda had reigned  
 some time, apparently  
 died to several years, a ceremony was performed for the  
 sake of prolonging  
 his life. For this purpose the king paid a visit  
 to a chief of the Lung-fish clan, who bore the title  
 of Nankere  
 and resided in the district of Busiro, where the tombs and  
 temples  
 of the kings were situated. When the time for the  
 ceremony had  
 been appointed, the chief chose one of his own sons,  
 who was  
 to die that the king might live. If the chief had no son, a  
 near  
 relation was compelled to serve as a substitute. The hapless  
 youth  
 was fed and clothed and treated in all respects like a  
 prince,  
 and taken to live in a particular house near the place  
 where the  
 king was to lodge for the ceremony. When the destined  
 victim  
 had been feasted and guarded for a month, the king set  
 out on  
 his progress from the capital. On the way he stopped at  
 the  
 temple of the great god Mukasa; there he changed his  
 garments,  
 leaving behind him in the temple those which he had been  
 wearing.  
 Also he left behind him all his anklets, and did not put on  
 any  
 fresh ones, for he was shortly to receive new anklets of a  
 remark-  
 able kind. When the king arrived at his destination, the  
 chief  
 met him, and the two exchanged a gourd of beer. At this  
 inter-  
 view the king's mother was present to see her son for  
 the last  
 time; for from that moment the two were never allowed to  
 look  
 upon each other again. The chief addressed the king's  
 mother  
 informing her of this final separation ; then turning to  
 the king  
 he said, " You are now of age ; go and live longer than  
 your  
 forefathers." Then the chief's son was introduced. The  
 chief  
 took him by the hand and presented him to the king,  
 who  
 passed him on to the body-guard; they led him outside  
 and  
 killed him by beating him with their clenched fists. The  
 muscles  
 from the back of the body of the murdered youth were  
 removed  
 and made into two anklets for the king, and a strip of  
 skin  
 cut from the corpse was made into a whip, which was  
 kept  
 in the royal enclosure for special feasts. The dead body

was  
 thrown on waste land and guarded against wild beasts, but  
 not  
 buried.<sup>1</sup>  
 he king's When that ceremony was over, the king  
 departed to go to  
 ime'- another chief in Busiro; but on the way thither he  
 stopped at  
 a place called Baka and sat down under a great tree to  
 play a  
 game of spinning fruit-stones. It is a children's game, but  
 it was  
 no child's play to the man who ran to fetch the fruit-  
 stones for  
 the king to play with ; for he was caught and speared to  
 death  
 on the spot for the purpose of prolonging the king's life.  
 After  
 the game had been played the king with his train passed  
 on and  
 lodged with a certain princess till the anklets made from  
 the  
 muscles of the chiefs murdered son were ready for him  
 to wear;

<sup>1</sup> Rev. J. Roscoe, *The Baganda*, pp. 210 sy.